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Vol. I.
No. 3.

Southern Advance

H. R. BERNARD, EDITOR.

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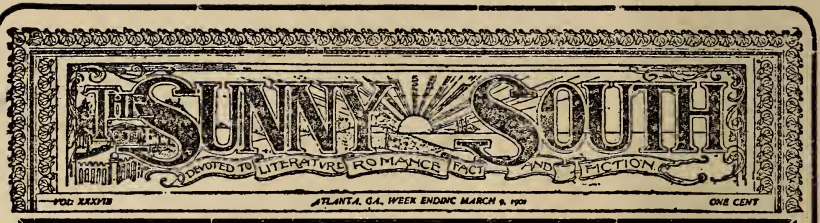

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It is not war unto death that we are in, but progress unto life.
—Henderson.

The Southern Advance.

Vol. I. ATHENS, GA., MARCH, 1902. No. 3.

LIBERTY HALL,

A FREE-FOR-ALL FORUM.

Contributors for this department are free to select any subject upon which to write, a fair discussion of which will be helpful to the advancement of truth. Full name must be signed to each communication, but in case of publication we will use initials or pseudonym if so desired. Observe: 1. Articles for this Publication should be of reasonable literary merit. 2. Their doctrines, principles, policy and purpose should accord with the things for which the magazine stands. 3. They should be courteous. 4. They should not be unreasonably lengthy. 5. To insure publication in any given month articles should reach the editor not later than the 5th day of preceding month.

Articles should be read in the light of verses 20th and 21st, of 5th chapter, 1st Thessalonians.

Memoir of Four Able Baptists.

BY THOMAS E. SKINNER.

Patrick Dowd, James McDaniel, Thos. Meredith and Samuel Wait represent the men who constitute our theme.

Patrick Dowd—1799–1866—lies buried in the yard of Mount Pisgah church, Wake County, of which church he was pastor for twenty-seven years. He was baptized by Dr. W. T. Brantley, Sr., into the fellowship of Friendship Baptist Church. He graduated from Columbian College, Washington City, under the presidency of Dr. Staughton, and was a classmate of Dr. R. B. C. Howell. He was ordained as pastor of First Baptist Church of Raleigh, by Robert T. Daniel and Thos. Crocker. He was at one time the pastor of the church in Tarboro, but the most of his ministry was spent within the limits of the Raleigh Association, of which body he was Moderator for many years.

Brother Dowd baptized Dr. Wm. Hooper in 1831 into the fellowship of Mount Carmel Church; and he also baptized Dr.

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Matthew Tyson Yates into the fellowship of Mount Pisgah Church in 1836.

Patrick Dowd was the first President of the Convention, which fact shows his influence and standing in that great body.

Providentially your speaker was called upon to preach his funeral sermon at his residence, twelve miles west of Raleigh. The text was, James v. 10: "An example of suffering affliction, and of patience." There were probably 1,500 persons present, and five or six lodges of Free Masons were among the number. Old Brother Clements, of Wake, one of Brother Dowd's friends, assured me of something of which I have often had grave doubts: "That I was certainly called of God to preach the gospel." "Tell me, Brother Clements, how you found that out?" "Well, you see, I have been noticing that God fixed it so that you should be asked to preach Bro. Dowd's funeral sermon, while Brother Johnson Olive expected to do that thing; and then again, Brother Dowd and Dr. Howell were classmates, and you have been called to succeed Dr. H. at Nashville, Tenn. You see, my Brother Skinner, you must watch these little things, if you would understand God's providences." Brother Olive did preach Brother Dowd's funeral over again, "as I didn't half preach it nohow."

Patrick Dowd had strong friends and bitter enemies. The latter regarded the closing part of his life as under a cloud, while the former stoutly resisted them, clinging with tenacity to their persecuted friend and brother.

Patrick Dowd was tall and graceful and of commanding presence, an eloquent speaker, a master of assemblies, a successful preacher and a beloved pastor.

It is a point of great distinction that he was chosen by his brethren—and such brethren—to be the first president of the Convention. He lived 67 years and has been dead 32 years.

Rev. James McDaniel, D. D., was born near Fayetteville, N. C., in 1803, and died in 1870—age 68 years. He organized the Fayetteville Baptist Church, of which he was pastor for thirty-three years. For six years he was pastor of the First Baptist Church of Wilmington, and at the same time edited a religious paper, in the columns of which he crossed swords with Meredith and Finch and others, during that period in our history which might be called the day of martial Christianity. He was one of the founders of our Convention, and

was here where we now are, in the historic town of Greenville, in 1830. Dr. McDaniel was President of the Convention for twenty consecutive sessions—look to your laurels, Brother Marsh?—and no other brother has received such honor from this body. He was clerk of the Cape Fear Association for fourteen years consecutively, and was a trustee of Wake Forest College for as many years.

He was a clean-looking, handsome blonde of most pleasing appearance, a most courteous gentleman always, and showed good breeding, like the Huguenots of South Carolina, with whom he was connected.

Dr. McDaniel was greatly beloved by all his brethren. I knew him in the evening of his life, and can only see him after the fire of youth and the eloquence of his prime manhood had passed, and after time had cooled the ardor of the one and the grandeur of the other.

Like Dr. Hooper, Rev. J. J. James and myself, Dr. McDaniel wore a wig. All four of us occupied the same room at one of our meetings, and all of us, when ready to retire for the evening, had to uncover our bald heads. The conversation turned upon wigs as the topic—their cost and different mechanisms, their comfort and inconvenience, the indelicacy of the mean things, and the duplicity and insincerity—as some regard it—of the men who wear them, and, finally, their costliness.

In all this funny chat on wigs, the gentle, scholarly, pure and spiritually-minded Wm. Hooper looked most sombre and distressed, great man that he was, and once he tried ineffectually to change the subject of conversation, but one of the poor baldies was up for some fun, and the wig question would not down.

Brother James and I had retired, leaving Hooper and McDaniel continuing the conversation—but it was not about wigs. Presently one of the gentlemen asked, "Is Skinner asleep!" Brother McDaniel, seeming to understand the object of the inquiry, responded, "I believe so," and added, "Now, Brother Hooper, you retire, and I will follow soon and put out the light." "No," replied Dr. Hooper, "you get in bed and I will soon follow you, and I will put out the light." Just then, hunching Brother James, jocularly, he burst out aloud in laughter in which I joined with great relief to my risibilities.

The case, plainly stated, is that both of the brethren who would not retire were extremely sensitive about wigs, and bald heads especially.

However all this may appear, one thing you may be sure of, that those four wigs in that room that night covered a multitude of brains.

I loved Brother McDaniel very much. He was pure and artless; such an accomplished gentleman in every situation; such a sweet Christian character, and so fond of all his brethren. He possessed in a rare degree the gifts and graces of the orator, and many were the traditions of his pathos and power as a preacher in his younger days.

He lived to be sixty-eight years old, and was greatly tried in his declining years by the infamous treatment to which he was subjected by Sherman's Bummers. They demanded his gold, which, they said, he had buried. Every article of clothing, save what was on his person, they carried off, and then, cocking their pistols, swore they would kill him if he did not surrender his hidden treasure. Just then General Mower appeared on the scene, and, giving the secret sign of the Masons, Dr. McDaniel responded in Masonic answer. The vile bummers were ordered out by the United States General, and our dear friend and brother was rescued from the thieves and villians.

The next Sunday Dr. McDaniel walked from his residence, which was three miles from Fayetteville, and winced not to ascend his pulpit to preach to his distressed and devoted people, his church being the only house of worship in the town opened that day.

Good-bye, beloved brother, for a short season only.

The Rev. Thomas Meredith was doubtless the ablest man who has yet appeared amongst us. As the founder and first editor of the *Biblical Recorder*, he did more to organize and develop the Baptists than any other man who has ever lived in the State. Mr. Meredith was born in Pennsylvania in 1797; came to North Carolina in 1820; removed to Georgia in 1822; was settled as pastor in Edenton in 1825; founded the *Baptist Interpreter* in 1832, which was changed to the *Biblical Recorder* in 1834. He returned to Newbern in 1835, and was pastor and editor till 1838, when he moved to Raleigh and taught a female school, and also edited the *Recorder*. Thus we see one man in that day had the work of two or three.

His school was held in a family dwelling, while we have now in Raleigh, nigh on to completion, one of the largest and handsomest public buildings in the Southern states. In architecture it is the admiration of all who behold it. Thanks, many thanks, to the good Lord of all, for this institution, and for Oxford and Murfreesboro.

Brother Stringfield has labored so exhaustively in the noble cause that he is as poor as an overworked horse; but, mind you, he is still Stringy, though he looks so poor; he is eminently fibrous, consisting mainly of Strings; he is so ropy; many strings twisted into one great string. He is viscid, which means glutinous, adhering, sticking, to the work, and a gymnast as well, with as limber a back as a Japanese contortionist. I have never known such an agent as our stringy Brother Stringfield.

Mr. Meredith wrote the constitution of the North Carolina Baptist State Convention, and also the masterly address of that body to the Baptists of the State, when organized in 1830, in Greenville, N. C. He died in Raleigh in 1851, and is buried in the old City Cemetery. While living in Edenton, Mr. Meredith was my father's pastor at Bethel Church, nine miles from Edenton, in Perquimans County. It was into the fellowship of this church that he baptized Mrs. Ann Mollan, who was the first white person ever baptized from the town of Edenton, which had no Baptist Church at that time. It turned out that I was baptized at the same spot thirty-five years later, though I had at that time never heard of Mrs. Mollan, who moved from Edenton to New York. Well, what of Mrs. Mollan? Why, she was the grandmother of my wife —*nee* Ann Stuart Ludlow.

The late Mrs. Alfred Williams was baptized by Mr. Meredith about the same time. He was the first minister of any denomination that I can remember. I cannot remember Martin Moss, for he died in 1827, and I was born in 1825, but he lived only eight miles from my father. In 1803, Martin Ross had planned what the brethren in 1830 accomplished. I don't know but that he was the greatest Roman of them all.

Mr. Meredith forewarned and thus forearmed the Baptists of the Albemarle section against the pernicious heresies of those "bastard Baptists," as he called them, known then as the followers of Alex. Campbell. The files of the *Biblical Recorder* will show the able editorials launched against that sect.

Doubtless it is largely owing to his exposure of their errors that Campbellism did not get a foothold in our State, as it did in Tennessee, and especially in Kentucky, and even in Virginia.

Mr. Meredith prepared to practice law when a youth. To this fact we may ascribe much of his intellectual habit, the power of concentration, the disposition of careful analysis and sifting of evidence, the clearness of the picture in his own concept, and the lucidity and definiteness of his statement. How many of the master minds in all the great epochs of the church have had the advantage of the exact and ethical study of the law, which compels accuracy and keeps alive the human relationships, as a wholesome counterweight to the infinities and eternities of dogmas, and as an initiation to administrative and practical usefulness as well.

As an editor, Mr. Meredith had no equal of his day, nor has he of the present. His active life embraced the period of ecclesiastical controversy which was the fashion of that day among all denominations of Christians, and especially between the Methodists and the Baptists. And when these two did not controvert, then each would turn upon ministers of their own sect and would write bitterly against one another. Examples are presented in the cases of the late Dr. J. R. Graves versus his Baptist brethren, and of the late Dr. Charles F. Deems against his Methodist brethren. I knew each of these men intimately and loved them for their many virtues, for they were good men. It was simply the fashion of the day. Mr. Meredith's keen Damascus sabre was crossed with those of many of his own Baptist brethren, as Hooper and Wm. Hill Jordon and the three Purefoy's—George, James and Addison—and Armstrong and McDaniel and the elder Finch and Repiton and Trotman, with many other lesser lights of the day. But none could successfully stand against Mr. Meredith, the mighty Goliah of controversy.

It is refreshing to take a long breath of safety and peace after the annals of such warfare, and to rejoice that the day has passed in North Carolina, at least among the Baptists, for such unprofitable, if not unchristian conflicts. With these brethren, however, it seemed to have been necessary, for the defense of the faith once delivered to the saints, and perhaps it was one way of keeping up religious interest, since "a battlefield is better than a graveyard."

The Baptist State Convention authorized a shaft to be

raised over the grave of Mr. Meredith, and Skinner was made the committee to see it put up and paid for to the tune of $225. And that is all right. Perhaps you have noticed that I have called him Mr. Meredith, and not Dr. He was far too great a man to be doctored. It would have seemed as much out of place to say Dr. Meredith, as in later days to have heard one speak of Dr. Spurgeon.

Men were men in those days, but it now seems fit to help the weak brethren, and to call them Dr. Skinner, Dr. Hufham, Dr. Cobb, Carter, Marsh, Royall, Brown, Overby, Penick, *et id omne genus*, *ad infinitum*. The men of that day were more Biblical than we are in this matter, for it is written that Jesus said, Matt. xxiii. 10: "Neither be ye called master"—that is, teacher, and that is what Doctor means—"for one is your teacher, even Christ, and all ye are brethren; but he that is greatest among you shall be your servant."

Brethren, self-exhaltation leads to abasement, while true humility leads to spiritual exaltation.

Woe unto the Scribes and Pharisees of the nineteenth century!

I knew Thomas Meredith, and remember well his person and facial features. The only man that ever reminded me of him was Jefferson Davis. The pictures we have of Meredith are wholly unlike him. He was tall and slender, held his head very erect when walking, and swung his arms from the elbow only; not with stiffness, but gracefully, which was mistaken sometimes by the vulgar for pride and bombast, while in truth it was unconscious grandeur, displayed by dignified, Christian manhood.

We have had but one Meredith. Peace to his ashes.

Samuel Wait was the Atlas of the Baptists, for he carried the whole denomination on his back and in his heart before we had learned to walk erect. He lived between 1789 and 1867. He lies buried in the cemetery of Wake Forest College, and has been dead thirty-one years.

Rev. James Purefoy used to say that Dr. Wait did more for the development of North Carolina than any man who had ever lived in the State. The two men were so intimate and for so long a time were interested in the same matters that I do not doubt that Brother Purefoy certainly believed it. Certainly, to no man are we indebted more for our State Convention and for Wake Forest College than to Dr. Samuel

Wait. He was undoubtedly cogitating and praying for these two institutions before he was acquainted with a score of persons in the State.

As the founder of Wake Forest College, he has surely laid the Baptists and the whole people of the State under the most sacred obligations ever to cherish his memory with grateful affection.

He was passing through North Carolina in February, 1827, with Dr. Staughton on a collecting tour for Columbian College, located in Washington City, and his journal shows that shortly after leaving Newbern he asked Dr. Basil Manly, Sr., in Charleston, S. C., if he did not think that a State Convention might be organized in North Carolina. Dr. Manly shook his head, saying: "I fear that the time has not yet come." He visited Newbern first in February, 1827, and in November of the same year he was settled as the pastor of the church in that city.

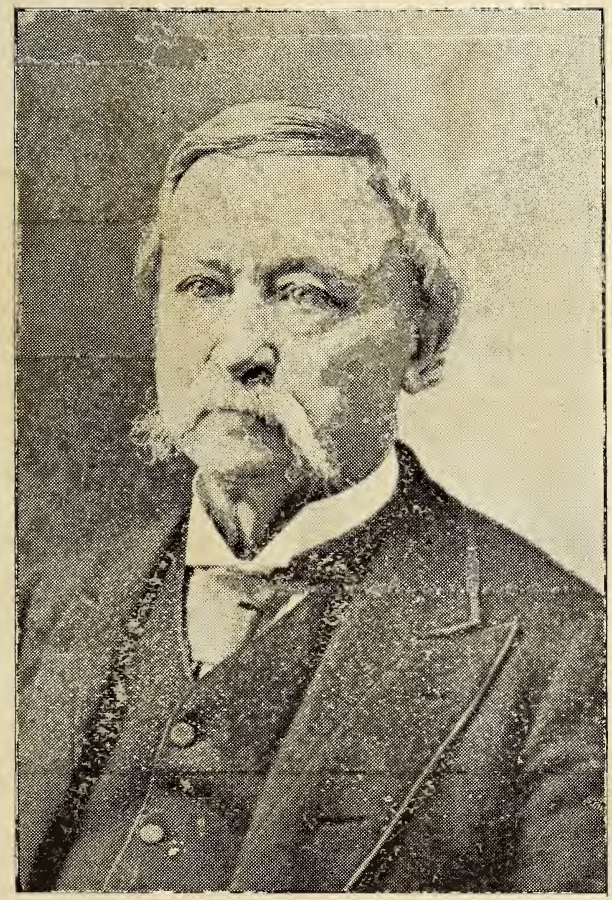
In view of what occured in the next few years, it would seem that he did not agree with Dr. Manly, "that the time had not yet come."

From 1827 to 1830 are only three years—only 36 months—only about four million pulse beats, before Dr. Wait saw his heart prayers answered, and Dr. Manly as a prophet amazed and silenced as to the North Carolina Baptists.

Who can doubt that the spirit of God led Dr. Wait, perhaps through Martin Ross's inspiration and foresight, to entertain and incubate the true Master's thoughts, of establishing first, a convention of the Baptists of the State, and secondly, of establishing a religious paper as our organ in the State?

There were only about 15,000 of our people in the State at that time; and had not these two ideas of Dr. Wait been realized, there possibly might not have been more than 15,000 Baptists in North Carolina, even now, instead of the 300,000, which we number at present. And brethren, the Baptists have increased proportionately throughout the United States. President Whiteman, of Columbian University at Washington City, says on the present educational status of the Baptist denomination, "that there are 169 institutions of learning in the United States, with 34,000 students and $36,000,000 of endowments."

The Convention was formed in 1830, and Dr. Wait was



REV. T. E. SKINNER, D. D., Raleigh, N. C.

Has been a distinguished pastor of several prominent Baptist Churches South—Is now more than 70 years young and destined to be youthful always.

appointed its first corresponding secretary, at one dollar per day, including traveling expenses. Why, men must have walked in that day, as Enoch did, and lived on faith for rations.

In August, 1832, the Convention, then only two years old, assembled at Reeves' Chapel in Chatham County, and then and there resolved to establish a manual labor school at Wake Forest, and a committee consisting of Wm. Hooper, Thos. Meredith, John Armstrong and Samuel Wait was appointed to select a head-manager. The first three chose the fourth, Samuel Wait, for the position.

Now, see this man's faith and purpose; for it is a fact, that two years before he was chosen as the head of the school, he was collecting subscriptions for the Baptist organ, which was not yet announced, nor did any one have a thought who would edit it, or whence it would be issued. Can Chicago show any such heroism as this? Did ever such faith and work fail to command God's blessing? The Rough Riders at Santiago, and Dewey in Manila Bay, and Schley and Sampson on the mighty deep, performed amazing deeds of valor, but as spiritual forces are infinitely higher and more glorious than temporal and earthly transactions, so do these men and their aspirations transcend all others, because faith and love—their instruments—are greater and more enduring and more blessed than the big guns and the mighty ships.

In the year 1833, while they were getting ready to open the school, Brother Wait spent the time in traveling with his wife and child in a carryall wagon with their bed and bedding and cooking utensils, and camping out much of the time, in securing students and begging for furniture and bedding and bed clothing for the prospective students, who were to come whenever the school should open, and all this at one dollar per day and he paying the travelling expenses.

Now you see brethren, your origin in North Carolina and the hole whence you were digged.

Dark and dreary was the season, and the surroundings of these noble men who laid the rough foundations of the grand structure which their sons have taken out of their hands and have carried forward and will continue to carry forward unto the end of the age and to the glory of God.

If some benevolent Rockefeller had given us a million of dollars to begin with, we would have been spiritual paupers now; because the gift would have puffed us up, and the

Spirit of the Lord would have departed from us, and we would have slumbered and slept, while the enemy would have come in and the cause of education and of evangelization would have failed and died out and we might have been discussing here to-night the divine emanance, or inerrancy of the Scripture; or whether Moses wrote the Pentateuch and Isaiah his great prophecy.

Brethren, when we think of these noble heroes of faith, and their noble aims; their impedients; their poverty; their ridicule and loneliness; and their wonderful success over all these, we feel too insignificant in the comparison to be counted as their successors.

And to think, brethren, that we are on the very spot of earth where their undertakings were planned, and the presence of the very houses and homes—tho' their denizens may all be gone—in which that first convention were entetained!

Strange emotions creep over us. Some unreal mysterious presences may be fitting over us and amongst us. O, that we might catch the fervor of their spirits; the determination of their zeal; the wisdom of their deliberations; the constancy of their devotion and the sublimity of their faith and love!

These men were not distinguished for their classic lore, historic research, or worldly fame; but what is far better, they were taught of the Spirit; they understood the gospel of Jesus Christ, and they felt the needs of their fellowmen; and they knew how to apply that gospel to men to whom God gave ears to hear. These heroes were men of single aim; of concecrated purpose; of imperial will, and of modest mein—honest,brave, unselfish. To these men who dared to do in 1830 such grand things for God and humanity as have resulted in the salvation of hundreds of thousands of immortal souls, and in sending the gospel by their missionaries all over North Carolina, and to the uttermost parts of the earth, and in educating the people into light and liberty; yes, to these men we bow our heads, and with the memories of sixty-eight vanished years, we supplicate the same mercy, and love, and guidance of Almighty God, which He was pleased to vouchsafe to them, when they did so grandly purpose and plan and work for His glory and for the world's future.

Tribute to Prof. Williams Rutherford.

BY JOHN C. WHITNER.

Fifty years have passed since Professor Rutherford and myself became acquainted. I had just entered college, coming from a home more distant then as to time of travel than San Francisco is now. Soon after reaching Athens, when a mother's apron strings had but a short while been removed, and a mother's parting blessing was still the comfort to a boyish heart, my first college acquaintances—Landrum, Gordon, Bacon—invited me to visit with them the Baptist Sunday-school, and there, in August, 1850, the acquaintance of Williams Rutherford was formed. He was superintendent, comparatively a young man, and his cordial hand-grasp touched me whilst his kindly tone won my heart, as he told of being a college mate of my brother, reciting a large proportion of studies with his class.

Three years later, and a little over one month after my graduation, in September, 1853, we were drawn together as brothers indeed by my marrying his wife's sister. We have since lived as brothers, he the elder, the stronger as to character, the grander as to attainments, and the gentler and tenderer as to graces of the Spirit, which, whilst making the man courageous in faith and good works, keeps him still in the simplicity of true Christian childhood.

Looking back to those early days and taking glimpses along the intervening way, strong adherence to truth appears to have been his most prominent characteristic. This was manifested in every word and every action, and secured the respect and confidence of all people. Then, too, he was a man of undaunted courage. Once during the war while he was in the service, he was talking about courage and remarked, "I can truthfully say that I never knew what fear was except the fear of God and of doing wrong." It is easy to see how these traits would guarantee strength in duty. Such was indeed the case with him. Consequences in the discharge of duty never deterred, if indeed they were regarded. Sometimes he met with opposition, sometimes lack of wisdom was charged, often worldly interests were sacrificed; but duty was his guiding star, and duty was discharged to his utmost ability. These traits would seem sufficient to make any man a hero. That may be so. Yet they would not have made the

real hero we knew and loved, but one possibly austere and contentious. Within his breast throbbed a heart as tender as the heart of woman. Without this he might have been severe; without the others he might have been weak; but the combination of the spirit of truth, of courage and of duty, with that of a pure and tender heart, constituted a man ready for any position and its consequent demands.

But was this all? These are natural endowments. He exhibited them when a boy, they were such as to win the respect of companions, the pride of a brave, strong father, and the hope of a wise and pious mother. It was under that mother's instructions and prayers he was so early brought to Jesus—believed, accepted, was saved. From then on there was something almost infinite added—a new nature within enhancing, revivifying, consecrating every faculty of mind and every power of body; and hence the Bible became his only rule of faith and practice. There he received instruction about duty, guidance in perplexity, comfort in sorrow, and strength for every trial. He was pre-eminently a man of prayer; he started his boyhood Christian life with prayer; he met every emergency with prayer; he committed and led his family to God in prayer; he went to his daily work only after special prayer over each special duty; and just before dying he said "let us pray," and prayed aloud until the voice became but a whisper into the ears of the loving Savior—so literally prayer was

"His watchword at the gates of Death;
He entered heaven with prayer."

His prayers were childlike in spirit, full of adoration, of personal petition, of restful trust—from which he arose with a serenity upon his face expressive of genuine soul refreshing. Over twenty-five years ago, whilst on a visit to him, he said, "I pray more for you than for any member of the entire family, because your constant traveling exposes you to greater danger than all others." What a rich blessing those intercessory prayers have been in every concern of my life.

There was never ostentation in anything he did, especially in matters of religion, and yet here as everywhere he shrank not from performance of duty. Softly, intelligently, he talked to the heart, which often sent forth from its depths crystal tears as testimony to his faithfulness. Professor Rutherford began work in Sunday-school when he joined the

church at Midway, a boy fourteen or fifteen years old. His membership of church and Sunday-school, however, was mostly in Athens, as he came there to live about 1845, at which time he became superintendent of the Baptist Sunday-school, and continued in that position until a short while before his death. He attended the Baptist Sunday-school Convention every year for sixty years. To the last convention he sent a loving letter of resignation, stating that it was tendered entirely because of his failing health. The reading of this touching letter brought tears to all eyes, and the convention replied through its committee as follows:

SUNDAY-SCHOOL CONVENTION.
PENDERGRASS, July 2, 1896.

To Professor Williams Rutherford, Athens, Ga.

DEAR SIR AND BROTHER:—Your kind and helpful letter to this convention was received, and read and listened to with much interest and feeling.

A committee was appointed to reply to it and to convey to you our deep regret at your inability to attend our meeting, our sympathies in your affliction, and our sincere prayers for your future comfort.

Your face has long been an inspiration in our midst, and while you may not be able to see the fruit of your lifelong work, we feel sure your labor has not been in vain, inasmuch as it has been wrought in God, and henceforth there is laid up for you a crown of righteousness which the Lord, the righteous Judge, shall give you in that day. We sincerely hope you may be spared to meet with us again. Should this be denied us and you, we humbly submit to the will of God.

Praying that the very God of peace may sanctify you wholly and your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ, we are,

Sincerely and fraternally yours,

H. M. EDWARDS,
W. M. COILE,
H. W. WILLIAMS,
Committee.
JNO. G. GIBSON, President.

Professor Rutherford wrote many interesting articles for the newspapers and periodicals of his day. In 1885 he pub-

lished "Church Members' Guide for Baptist Churches," which in many points is a very useful book for all Christians, but of special benefit to those for whom it was mainly intended. A second edition was issued in 1887 and a third edition in 1893. Its literary excellencies and deep tone of piety can but be admired. He left in manuscript "The Family Related to Civilization," which will no doubt be given to the public before very long."

Few men were more instructive in life's lessons than was Williams Rutherford. He was indeed "a living epistle known and read of all men." In every walk his consistent religious life sent forth its light, until, as with the constancy of sunshine, we enjoyed it without considering its wonderful power to impart comfort and happiness.

Let us tread softly within the sacred precincts of his home. Here we find his own consecration was scarce greater than that of his wife, though in methods hers was the softer and more retiring. She was also one of the most intellectual women Georgia ever produced, a helpmeet indeed for such a man. In practical religious duties therefore, at home, in the church, and in works of benevolence, they walked hand in hand. They and their children and all they possessed were consecrated to God. It was my privilege in 1855 to abide at this home for several months, and to aid in comforting the closing days of our father-in-law, Colonel John Addison Cobb. This was one of the most instructive occasions of my life. It was my first experience of the kind. The grand old Christian shrank from the hated enemy—Death, not because of doubt or apprehension as to what was beyond, but from dread of death's terrors, the gloom of the grave, and the untried surrounding it. All his life, horror of these and even of funerals, was almost cultivated. To watch then how such a Christian was conducted by the Holy Spirit's gracious blessing upon the revealed word, upon the constant prayers and songs of praise, as taught and conducted by Mr. Rutherford, into a triumph over all so complete that during the remainder of his days the old patriarch's prayer was that he might be willing to await God's time—this was indeed a revelation to all present. Here truly was the high office of priest of the family, and here too, the marvelous results flowing from the faithful discharge of its duties.

As a citizen, Mr. Rutherford was public spirited and

patriotic. He was prepared to meet everything rightfully falling to him. The greater portion of his life's work was devoted to the University of Georgia, and so completely did he meet every demand and so satisfactorily discharge every duty, that over twenty-five years ago when all the faculty, by rule of the trustees then obtaining, were required to resign, he alone was unanimously reelected; and at a subsequent time after change of this rule, was urged and persuaded to withdraw his resignation, which upon his own volition had been placed in the hands of one of the trustees. Though age had never caused any failure in the full performance of duty justly required of his position, yet to keep young was one demand, and the only one, that was beyond his power of performance; and so old age became his only fault and failure.

It remains only to contemplate the closing of this consecrated life. His health had been weak for some time, but there was for a long while no real breakdown. He rallied from each attack and went forth with a cheerful spirit and a strong heart. During this period of failing, more than ever before, he canvassed the question, "What has the Lord for me to do?" And as long as he was allowed to work he was content.

"A King of Persia, in conversation with several of his court asked: "what condition in life is most to be deplored? One answered old age accompanied by extreme poverty. Another thought it was to have the body oppressed by infirmities, the mind worn out and the heart broken by a series of heavy misfortunes. I know a condition more to be pitied, than any of these, said a third, and that is for one who has passed through life without doing good to be unexpectedly surprised by death and sent to appear before the tribunal of the Sovereign Judge."

"There is no art or science that is too difficult for industry to attain. It is the gift of tongues and makes a man understood and valued in all countries and by all nations. It is the philosophers stone that turns all metals and even stones into gold and suffers not want to break into its dwelling. It is the north-west passage that brings the merchants ships as soon to him as he can desire. In a word it conquers all enemies and makes fortune itself pay contribution."—Clarendon.

Exegetical.

BY J. G. McCALL.

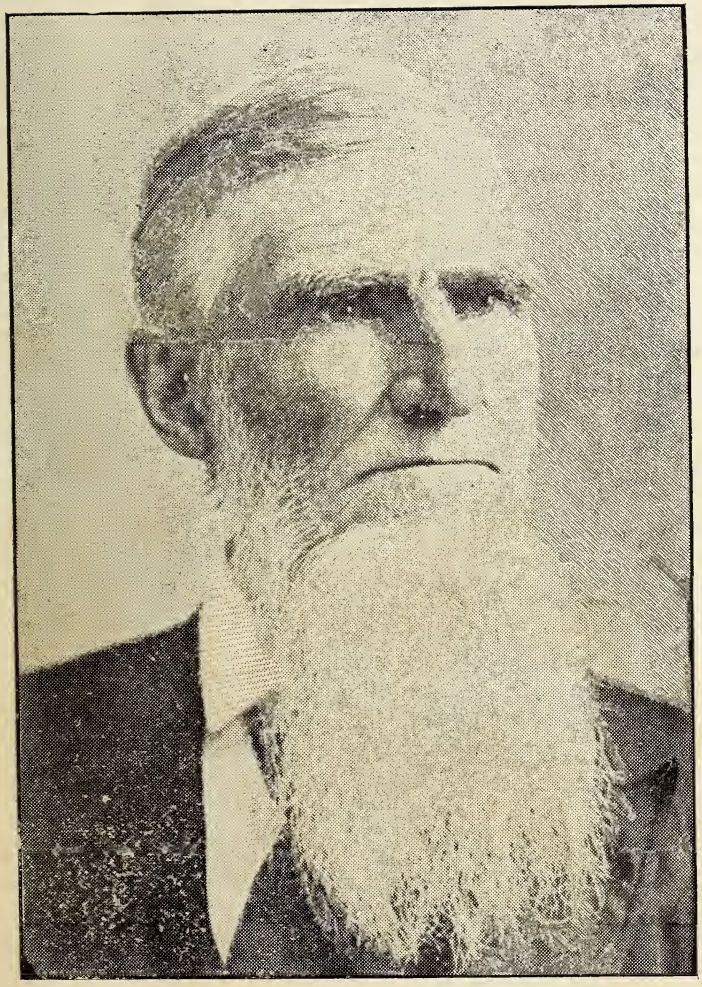
"For godly sorrow worketh repentance unto Salvation not to be repented of; but the sorrow of the world worketh death.—2 Cor. 7: 10."

This text of Scripture is attended with some uncertainty as to its real meaning, because godly sorrow is genuine repentance. If godly sorrow is repentance; the Apostle would seem to write to his Corinthian brethren, that repentance works repentance not to be repented of. This would be a confused and confusing use of words, which this learned writer does not generally allow. Repentance does not work itself. Benjamin Wilson gives us this rendering. For the Sorrow according to God produces information for Salvation not to be repented of. Dr. George Campbell translates the verse in this way. For godly sorrow produces a reformation to Salvation never to be repented of. The theology of these renderings is, to say the least, somewhat questionable. Reformation is not *to* Salvation, but from Salvation, i.e. reformation does not lead us to Salvation—but follows Salvation. These renderings are no improvement over the Common version, the Greek preposition as is not fairly translated "for," "to" or "unto"—when preceded by an active verb and followed by an accusative case—but should be rendered with perhaps a very few exceptions by our preposition "into."

Godly sorrow works a change of mind into Salvation. This epistle was addressed to the members of the church at Corinth, confessedly to those who were already saved, not to the unsaved.

The Apostle had written them sharpely as to their improper conduct, his words had produced in them godly sorrow, and it is fair to conclude from the use of his words—that they had gone astray in their views—which had resulted in an improper course of conduct. His reproofs had produced in them repentance—and such repentance had caused them upon a prayerful reconsideration of their views and conduct to change their preconceived views which would ripen into Salvation, or in other words would lead them further into the Saved State, of which they would never afterwards repent.

He carefully guards them against the other kind of sorrow, that of the world which works death. As if he would



PROF. WILLIAMS RUTHERFORD, Athens, Ga.

He filled the chair of Mathematics in the University of Georgia for many years, with very great acceptability. He will always be lovingly remembered as a distinguished Baptist.

kindly warn them against the possibility of making another mistake of mind. Do not allow yourselves to conclude that worldly sorrow can effect your furtherance—promotion into salvation, for that kind of sorrow works death.

Reformation is always the fruit of a correct and proper view of our relations to that beneficent God, to the atoning Son and the redeeming Spirit revealed in the Bible. It is proper to say that repentance and reformation are peculiar to the Christian. The peculiar duty of the sinner is to believe. The Spirit is the active agent in regeneration, and operates upon the sinner in proportion to the strength of his belief.

It is not contended that all sinners ought not to repent, but it is contended that when a sinner is brought to see correctly his true relations to Jesus Christ the Savior of sinners as revealed in the word, he will as certainly be attracted to him as light follows the rising sun and as that attraction grows stronger and his obscure views of the plan of redeeming grace are cleared up, he realizes two things: 1st, love springing into his soul, 2nd,sorrow for sin against such a God.

And yet it will not do, to disregard the agency of Satan and the indisposition, unwillingness of the sinner to accept salvation upon the terms prescribed in the New Testament. But this communication is too long.

Quitman, Ga., Feb. 1st, 1902.

"We give something to and take something from everyone that we meet upon the journey of life and it depends largely upon ourselves what it is that we give and take."

"We must not expect to find all sunshine and flowers in any station in life."

Nearing the Finish.

"How long has the minister been preaching?" whispered the stranger who had wandered into the church and sat down away back.

"About thirty years, I believe," replied the other occupant of the pew.

"That being the case," rejoined the stranger, "I guess I'll stay. He must be nearly done."—Chicago News.

Sing a Song.

If you'll sing a song as you go along,
In the face of the real or the fancied wrong,
In spite of the doubt if you'll fight it out,
And show a heart that is brave and stout;
If you'll laugh at the jeers and refuse the tears,
You'll force the ever reluctant cheers
That the world denies when a coward cries,
To give to the man who bravely tries,
And you'll win success with a little song—
If you'll sing the song as you go along!

If you'll sing a song as you plod along,
You'll find that the busy, rushing throng
Will catch the strain of the glad refrain;
That the sun will follow the blinding rain;
That the clouds will fly from the blackened sky;
That the stars will come out by and by,
And you'll make new friends, till hope descends
From where the placid rainbow bends,
And all because of a little song—
If you'll sing the song as you plod along!

If you'll sing a song as you trudge along,
You'll see that the singing will make you strong,
And the heavy load and the rugged road
And the sting and the stripe of the tortuous goad
Will soar with the note that you set afloat;
That the beam will change to a trifling mote;
That the world is bad when you are sad,
And bright and beautiful when glad,
That all you need is a little song—
If you'll sing the song as you trudge along!

—R. McClain Fields.

Our Problem:

1. *Preserve our church autonomy.*
2. *Perfect organization, so as to secure by cooperation that concert of action that brings the best results.*

The Southern Advance.

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Straws.

In the Christian Index, of date not too remote to cite, is an article, "Northern Baptists discuss Co-operation." One of the speakers, at what we understand to have been a meeting of The Home Mission Society, the Baptist Missionary Union and the Publication Society, is quoted as saying in part: "I would not like to have our contributions to Missions during the last fifty years compared with those of other denominations. There are 800 churches in one district that are reported as contributing *nothing* to certain societies. The whole educational system is faulty. We are talking about our people as friends to this or that society, when we should educate them as friends to the kingdom of God."

Exactly so! And Baptists seem to be waking up everywhere to the fact that improvement ought to be made. That dread of comparison is in many places, and there are other

districts, many of them in which 800 churches are reported as doing nothing. We mean Baptist Churches. The phrase above: "The whole Educational System is faulty," is quite significant. As to Southern Baptists, we are free to say that we realize that something is wrong. All of us think so, and we all are thinking, if not talking of remedial measures. We ought to think and talk too. Free discussion will help us.

Taking Georgia as an instance, south, we note that all our people are not fully interested. Our State Convention is a very important gathering. Constituent to it, there are not less than 40,000 families. Our interest ought to be so great in the convention's gathering that there would be a demand for at least 20,000 copies of our minutes; 10,000 copies is a small estimate of what is really demanded, and yet after we print 2000 to 3000 copies we are puzzled to place them, though we *give* them away. Here is a place for advance. We ought to print 10,000 copies of our convention minutes and be able to place them for sale at 15 cents per copy. We venture to say, that there is no like amount of useful printed matter that can be bought for double the money on any market in the world. Every pastor, every deacon and every Christian worker in our midst ought to study the annual minute as a text book.

About the same time that the quotations to which we have referred appeared in the Index, The Baptist Argus says: "Do Baptists read less than Methodists? This question is suggested by the statement of Secretary A. J. Rowland, who says that the Methodist Publishing House in same Northern and Western territory sold three times as many books as did our publication society." and then the Argus says editorially in same issue: "Southern Baptist statistics are not considered accurate." We have heard about the lack of reliable statistics for the south before. We are sure the fault is not with the secretaries of the State Conventions nor with the clerks of the associations. If the fault is with any of these, it is a minor fault. The real fault must in the mature of things, be in lack of arrangement to secure uniformity and accuracy in reports from churches.

Who is to blame? Really, we can not blame anyone—any clerk—any secretary—any board nor any church. And yet this thing of faulty statistics ought not to be. There is no such fault in the banking system, nor in the insurance busi-

ness, nor in railroad operations, nor in the postoffice department of our government.

Other religious denominations do not have trouble, as Baptists do, about their statistics. There is no law to force Baptists to have inaccurate reports. It is not satisfactory from any point of view to send out to the public, reports of ourselves and our doings that are confessedly incorrect.

Does Baptist polity require us to make a jumble of business matters? We think not. Can Baptists take hold of this matter of conducting business, necessarily involved in their attempts to save the world, and uniform it? We are sure they can. But will they? They have never done so. They will never do so, until they are so willing to do so, as to pay for the service it will require to accomplish the work.

At present we burden our workers. We require the brick, but do not furnish the straw.

Item 10 In The Constitution of The Georgia Baptist Convention.

The constitution of the Georgia Baptist Convention provides in item 10 thereof, for the election of a board of missions, and also for the work of said board. At the last session of the Convention, held at Valdosta, the secretary of the mission board reported an expenditure of $300.00 for mountain schools. According to the wording of the constitution the duties of the mission board do not embrace education in the mountains or anywhere else. How does it come to pass then that our board appropriates $300.00 to education in the mountains of Georgia? We suppose, without ever seeing or hearing an explanation, that the board construes mountain school support as embraced in missions. This supposition, if correct, gives rise to questions. To what extent does our board of misions think that it should foster education? Should appropriations of money be confined to the mountains, and if so, why? Have the churches ever defined "missions" to embrace education in the mountains or anywhere else? If so, when? Has the Convention ever given a definition of missions? Is it not true that in Georgia, "missions" means, to the average Christian, preaching the gospel in destitute regions? How much of education and kindred subjects will the churches allow to be embraced in missions?

The report at Valdosta, was the first we ever noticed, in

which an account of money expended on schools was brought out as a separate item. It seems that the mission board proposes to spend money for education. How much—what per cent—in what sections is the money to be placed? How great must the needs be in *any* locality before application can be made to the mission board for funds for school purposes? Is there any objection to applying money, in middle Georgia and wiregrass regions of Georgia, to schools? Who is to decide, and what data are to govern in decisions?

Now these questions in the light of item 10, and in light of reports and statements are proper and very natural. We think it wise for Baptists to look after education. For a long time we have tried to show that education was fundamental to missions and that in this connection the college was the "strategic point." All honor to the board for its fidelity and wisdom in meeting the situation us well as it has, under great difficulties. To do all that the board wishes to do, and all, that brethren would honor it for doing, it needs sympathy moral support, and a great deal more money—all of which we have written and preached for twenty years. With the constitution as it is, and with precedents established, it is not seen how the board could very well do otherwise than it has.

We "stand by" the board. Far be it from us, to war against the organized work. It is only a disorganized way of doing an organized work to which, with the best of motives, we direct attention. It may not be out of place to modestly offer a suggestion. Let the Convention when it meets in Rome rewrite item 10 of the constitution and define missions in such way that there can be no questionings. And so that we will all know, when we give money to missions for the State, *exactly* what will go with it. Or let the convention make of the mission board a Mission and Education Board. Adjustment is needed. Unless it is made, the idea might arise in the associations that it would be a fine plan to keep some money for State missions in associational bounds and do some educational work there. This would be unfortunate. The true policy is to send *all* our contributions for missions of every kind, and for every other object that the board is explicity authorized to foster, to our secretary, Dr. S. Y. Jameson.

Let it be understood that we are not begrudging any money

given to the mountains. We have given to these people out of our pockets for many years and expect to keep it up as long as needed. We know no section in this matter. We know no board, no convention and no man. It is a question of adjustment, of organization. Mal-adjustment, and lack of organization always lead to confusion, and dissatisfaction, sooner or later.

We are sure that we touch upon a matter concerning which there is "a more excellent way" than has yet appeared.

The More Excellent Way

In looking over the "Reports" of the various Southern States—we mean the "Reports" of Baptist Conventions, we find very wide differences in the way the Secretaries of State Boards, present in writing their work for consideration.

We do not doubt that all the reports are correct and are so considered by all parties at interest, and as far as they go, they are all intelligible. We doubt not, too, that these reports, as to method in arrangement are greatly improved, considering what they were, say, thirty years ago: Never-the-less there are wide differences in many particulars, when report is compared with report as between States.

Here is a State in which reports are arranged of mission money received without going much into details—indeed in some cases no details whatever are mentioned, and then in paying out money for State missions especially, nothing is said as to who gets the money.

Other states are reported: As to collections, each association is named and the amounts named coming from such associations are, set out each to itself. And then in the payment of money, every single state missionary is named, the length of time he made and exactly what he was paid for his services. Every question that could be reasonably asked about the work is anticipated and answer is reported accordingly.

The advantages of going largely into details in rendering reports are too obvious for discussion. If there is anything that makes a board strong in the confidence of the people, it is for that board to *show*, not say, that, "*we are keeping faith with you in every particular.*

There is such a thing as looking after business in "any old way," and there is such a thing as doing this same "looking" in "a more excellent way."

Some times it has been said, "well just come to headquarters

at any time and look over our books, you will find them all right" etc., etc. That is very good, but nobody wants to go, and nobody is going. Just fix things in a full exhibit, and say, there is the work in full, and set out as to details, that prevent the raising of a question.

Clear-cut, complete well arranged reports will yield so much information and will prove so satisfactory to people interested and that ought to become interested, that there can be no question as to the necessity of good work in this connection.

Commendations.

THE ADVANCE again:—THE SOUTHERN ADVANCE has one department which it styles "Liberty Hall, a Free-For-All Forum which seems to have in it much promise for good. We shall watch with much interest this feature.

We believe THE ADVANCE has a mission, and though we do not know brother Bernard personally, we shall believe that he is fitted for the great work to be done in the wilderness through which the needle of his compass seems to point, until he forces us to change our opinion. But what a job he has on his hands! For a long time we have wondered why Baptists exercise no more sense than they do, in some things. As a denomination there are many things we do, which we know are neither scriptural nor sensible. Why do we not do the one, and why do we do the other? If THE ADVANCE will get us right about these things, it will "make its niche" and fill it to the praise of our God.—FLORIDA BAPTIST.

THE SOUTHERN ADVANCE.

We have received the January and February issues of this excellent Baptist Magazine, edited and published by Rev. H. R. Bernard, D. D., at Athens, Ga. It is issued monthly, is decidedly original in its plan of work, handsomely printed and illustrated, and is edited with remarkable ability and scholarship. Dr. Bernard wields the editorial quill with the inspiration of the sacred interest for which he is laboring, and with the freedom and courage of honest conviction. The plan he has mapped out will build up the great cause of which he is a worthy exponent, and materially elevate the intellectual and moral standard of all who come under its influence. THE ADVANCE deserves, and should receive a wide and liberal patronage and support.—MCDUFFIE JOURNAL.

Raleigh, N. C., Feb. 15, 1902.

Dr. H. R. Bernard:—My Dear Brother:—You have my hearty approval of your new enterprise. Enter me both as a subscriber and a contributor. There is a field long and broad for your publication. I have read everything in the January and Febuary issues and read with profit. I am for Bernard first, last, and all the time. On certain lines he is the best informed man in the South, and has certain gifts that ought to make him one of the most necessary and useful men in the denomination.

Yours Fraternally,
A. A. Marshall.

My Dear Bro:—Only the press of work has hindered you from hearing from me before now. You are giving us a bright cheery magazine filled with good articles. Its basis is common sense and practical methods leading to "a more excellent way," its spirit is progressive conservatism, its object the extension of the Master's Kingdom. There is room and work for you. I stand ready to help you. I am agent for your Magazine and have also appointed one in both my churches. Count on me. Enclosed find $2.00 for my own and another's subscription.

Yours for the Master,
John E. Briggs.

Rehoboth, Ga., Feb. 11, 1902.

Rev. H. R. Bernard, Athens, Ga.

Dear Brother:—The two issues of your Magazine have filled my heart with congratulations for you.

Mrs. F. L. Florence.

Lithonia, Ga., Feb. 12, 1902.

Dr. H. R. Bernard, Athens, Ga.

Dear Brother:—Two copies of The Southern Advance received and enjoyed. I had thought of doing without The Advance; but after reading the 2nd, copy I have decided that I could not do without it.

I will hand you a dollar or more, at the convention in Rome, if I can.

Wishing you much success and hoping to learn more of the "How" to do things through your paper, I remain,

Yours Fraternally,
I. G. Walker.

ATLANTA, GA., FEB. 8, 1902.

DR. H. R. BERNARD, EDITOR SOUTHERN ADVANCE, Atlanta, Ga.

DEAR SIR AND BROTHER:—I have read with great pleasure your February number. I did not get the January number. I enclose you one dollar to cover my subscription for the year.

You are on the right line; the Baptists of the South are the Great Unorganized. I believe in organization and co-operation and bid you God speed in the good work.

Yours Fraternally,

A. D. ADAIR.

Notices.

The Baptist Voice. This is a neat and creditable monthly, edited and published at Burney Ind., by E. C. J. Dickens. Drs. Dobbs and Stiffler are among the writers. Bro. Dickens is a Mercer boy and is doing well in exile. He has relatives in South Georgia. We exchange with him and would be glad to see his publication circulate in Georgia. Rev. J. J. Hyman is an uncle of our brother. Bro. Dickens is pastor as well as editor, which shows that he has some "articles of work," as well as articles of faith.

Mistress of the Manse This is one of our exchanges and comes from Somerset, Ky. We esteem it highly. It is devoted to things that interest preachers' wives. We are always glad to see evidences of thoughtfulness of woman.

Charleston Exposition. A Christian Campaign of Charleston, S. C. has been inaugurated and is in progress at this writing. Great crowds have been, and are to be in Charleston. The Devil will be there—so will thieves, gamblers and confidence men, be on hand. It is seemly and wise for Christians to be "up and about" also. Surely, it is well to have Christ represented. Carrying the gospel to the throngs of people at a time, and in places where many would not otherwise be reached, is most praiseworthy. The workers are to have a gospel wagon, organ, tracts etc. Anyone wishing to have fellowship in the work are invited to address Mr. C. A. Rowland, Athens, Ga.

The Rome Convention. Of course it will be largely attended. Messengers will be pleasantly entertained, and no doubt everyone is expecting that results will be to the glory of God. Let

us pray daily for the best things as to the convention and its work. Let all messengers go that can. It is hoped that associations, societies and other bodies that offer to join the convention will present not only articles of faith but also "articles of work." The work, like the faith, that was once delivered to the saints.

A Valuable Monthly. System, is the name of a magazine, with which we exchange. It is a business man's periodical and comes to us once a month. There is many a hint in it, as to how to do things. Men of business, take notice that it is published for $1.00 at Muskegon, Michigan,

Our Next Issue. Will contain an article from Dr. C. C. Brown, of of Sumter, S. C. One from Dr. J. H. Hall, of Newnan, Ga., and one from Rev. C. K. Henderson, of Cedartown, Ga., on, "How to Reach the Masses." Bro. Henderson is as terse as Tacitus in what he presents. The paper is interesting from several view-points.

By the way, we are permitted to copy a letter, which explains itself. It relates to Bro. Henderson's forthcoming book of which notice has already been given.

ROCHESTER THEOLOGICAL SEMINARY, PRESIDENT'S OFFICE.
ROCHESTER, N. Y. FEB. 11, 1902.

DEAR BRO. HENDERSON:—I like the tone of your first paper on Romans. It is free, conversational, popular. A commentary of this sort can not fail to reach and to do good. Let us see more of it.

Faithfully yours,
AUGUSTUS H. STRONG.

SCHEDULE FOR BAPTISTS.

USED IN MAKING CONTRIBUTIONS IN GEORGIA.

ASSOCIATIONS.	Sections.	Jan'y	Feb'y	March	April	May	June	July	Aug	Sept	Oct	Nov	Dec
Coosa, Chattooga, Floyd Co., Gordon Co., N. Georgia, Salem, Coosawattee.....	A	C. E.	Misns	Misns	MRF	Misns	Misns	O. H.	Misns	Misns	M. E.	Misns	Misns
Mt'n Town, Ellijay, Jasper, Notla River, Hiawasse, New Union, Morganton.....	B	Misns	Misns	MRF	Misns	Misns	O. H.	Misns	Misns	M. E.	Misns	Misns	C. E.
Polk Co., Mid'e Cherokee, Noond'y, Harm'y Tallapoosa, Pleas. Valley, New Hope	C	Misns	MRF	Misns	Misns	O. H.	Misns	Misns	M. E.	Misns	Misns	C. E.	Misns
Hightower, Chattahooche, Roswell, Lawrenceville, Clarkesville, Chestatee.....	D	MRF	Misns	Misns	O. H.	Misns	Misns	M. E.	Misns	Misns	C. E.	Misns	Misns
Mountain United, Tugalo, Hebron, Mulberry, Liberty, Appalachee	E	Misns	Misns	O. H.	Misns	Misns	M. E.	Misns	Misns	C. E.	Misns	Misns	MRF
Carrollton, Concord, Fairburn, Western, Central Western, Bethlehem.	F	Misns	O. H.	Misns	Misns	M. E.	Misns	Misns	C. E.	Misns	Misns	MRF	Misns
Stone Mountain, South River, Second Georgia, Centennial.....	G	O. H.	Misns	Misns	M. E.	Misns	Misns	C. E.	Misns	Misns	MRF	Misns	Misns
Central Georgia, Washington, Sarepta.....	H	Misns	Misns	M. E.	Misns	Misns	C. E.	Misns	Misns	MRF	Misns	Misns	O. H.
Rehoboth, Houston, Columbus, Pine Mountain, Flint River, Mallary.....	I	Misns	M. E.	Misns	Misns	C. E.	Misns	Misns	MRF	Misns	Misns	O. H.	Misns
Summer Hill, Bethel, Bowen, Friendship, Tucker, Southwestern, Mercer..... ...	J	M. E.	Misns	Misns	C. E.	Misns	Misns	MRF	Misns	Misns	O. H.	Misns	Misns
Mell, Little River, N. Ebenezer, Mt. Vernon, Daniel, Middle, Hephzibah.....	K	Misns	Misns	C. E.	Misns	Misns	MRF	Misns	Misns	O. H.	Misns	Misns	M. E.
Consolation, Piedmont, Miller, Honerville, Smyrna, New Sunberry, Baptist Union	L	Misns	C. E.	Misns	Misns	MRF	Misns	Misns	O. H.	Misns	Misns	M. E.	Misns

"*Greek must not meet Greek, but Greek join Greek, and with uniform step, in well beseeming ranks march the same way to complete victory.*"

Method in Church and Denominational Work.

AN OPEN COURT

FOR DISCUSSION OF THE WORK BY THE WORKERS.

His work is honorable and glorious.—Ps. cxi:3.

Articles of inquiry and of information relating to method and advance in all departments and phases of our work are solicited.

Progress.

BY B. F. RILEY.

Signs of advancement are breaking out in many quarters. Ruts long and deeply worn are being abandoned, and new highways of progress are being opened, customs long prevalent have served their time and are giving place to new methods which are in accord with the progressive period in which we live. Old things are passing away and all things are becoming new. Every idea is suggestive of something better. Fulton's steamer was a marvel when first it sailed the waters of the Hudson at the speed of five miles an hour. Men looked upon the primitive craft and wondered what the world was coming to. But Robert Fulton gave to the world the idea of steam navigation, and the idea has expanded through a century of marvels. William Carey originated the idea of modern missions to distant zones, and he was taunted and derided for his wise-acre notions; but his eye of faith pierced the future like the beams penetrating the darkness, and the humble shoe-patcher gave to the world an inspiration that has girdled the planet with gospel light. But why multiply illustrations? The world's history proves that every progressive idea encloses a germ of revolution, and the world has grown and expanded by revolutionary stages. A tattered weather-beaten prisoner was led from Puteoli along the Appian way to within the walls of lofty Rome. A despised fellow was this Jewish preacher, trudging weary and foot-

sore, league after league, until he reached the Imperial City; yet beneath his worn robe was the incarnation of a progressive and an aggressive Christianity. Prisoner as Paul was, never did a more truly conquering footstep than his, fall on the pavement of Rome, or a heart more confident of victory pass beneath her gates.

Every man who conceives an idea of progress is a benefactor. He may be taunted—most reformers are; he may be ridiculed—every progressive man is; but he is setting in motion a movement that will sweep the world, as the winds, the sea.

That the methods of church work are too pent by traditional practice, and that the sacred cause that transcends all others is hampered by effete, worn out plans, is patent to all alike. Our denomination, like a slumbering giant, is stirring from its lethargy and asking, how? Where? Why? The spirit of advance is in the atmosphere. The need of something better weighs upon the spirits of our people like the burden of the land upon the olden prophets. What shall be done to meet the demands that ring out from every quarter—from the mountain regions, where a hardy people, vast in possibility for good, are seeking the light that leads upward; from the ranchmen of the great plains that stretch toward the setting sun where native robustness and heroic hardihood may be transformed into stalwart Christianity; from the mongrel populations of Latin America where the spirit of progress stirs discontent amidst the rubrics of Priestly worship, and from the distant regions of the earth where millions lift the wail for the Bread of Life?

It is not a theory but a condition that confronts us. We need to climb to the uplands to survey the prevailing wants of the world. We need to quit the beaten trackways and to pierce with new purpose, new method, new endeavor, regions hitherto unexplored. We should hail with pleasure any effort to accomplish this end. Humble and unpretending though these undertakings be in their inception, they deserve sympathy and co-operation. The forerunners of the railways that today lie across the Rocky Mountains were the trails of the buffalo. Skilled engineers scaling these dizzy heights sought with diligence the paths of these animals, the instinct of which, led them to find the easiest ways through rocky wall and over beetling cliff to the grassy plains and well-watered

prairies beyond. They were the unconscious pioneers of traffic and commerce from oriental to occidental America. Even so, humble efforts may be the harbingers of the reformation needed today to lift our people from their prevailing difficulties.

For one I rejoice in the movement which is represented by THE SOUTHERN ADVANCE. To say the least of it, it is moving in the right direction. It gives no uncertain sound. It has the vein of self-assertion. It is prophetic of greater things yet to be.

Houston, Texas.

The Way We did it in the Appalachee Association.

After the meeting of the convention at Valdosta, the executive committee of the Appalachee Association met and assumed that $2.300.00 would be the Appalachee's share of what the co-operation committee of the convention signified might be raised in the State. This $2.300.00 was divided between all the churches, and the blank below was sent to each church, after it was filled. All the churches responded more or less imperfectly, it is true, but still there was response from all—and there was raised and forwarded in cash for object named $2.623.00, more than was asked for, by $323.00.

Enough money was raised for other objects to make a total of $7.462.00. All of this according to schedule and by way of apportionment, and all according to our faith and by use of "articles of work."

DEAR BROTHER:

We estimate from the proceedings of the State Convention held at Valdosta recently, that Georgia Baptists will endeavor to raise this year $100.000.00 for denominational work. Your Executive Committee calculate that probably the Appalnchee Association may undertake to raise as their share of this, $2.300.00. We have therefore apportioned this amount among our Churches, allowing for the Ceurch at..... .....the following sums for the objects indicated:

Mercer University.....
State Missions.....
Foreign Missions..... .....
Home Missions..... ....

Ministerial Education.....
Orphan's Home.....
Infirm Ministers.....
Monroe College.....

The above apportionment is made on the supposition that the church at .....as well as all the churches, desires to share in aiding all the work of our people. The apportionment is made by the committee as your servants and is in no sense a dictation. It goes without saying that if we have estimated, your power to give, too highly, you can reduce the apportionment. And if you have not been assigned enough, you can give more. A desire for God's glory and the leadings of God's Spirit should control in the matter. Giving is a grace, and a church member who does not give to the Lord's work according to his ability is as much out of place in a Missionary Baptist church as if he had come in without baptism and declined habitually to eat the Lord's Supper. A great revival in giving is a necessity now upon us. Real joy in the Holy Spirit, enlargement of heart, growth in grace and genuine prosperity are incompatible with stinginess.

Our Association has made great progress in the recent past, in many respects and we feel greatly encouraged. Undoubtedly a door of great usefulness has been opened before us. We are making a new departure and feel sure that God is with us. For once, let us come up in solid phalanx to the help of the Lord against the mighty.

When money is collected it should be remitted as follows:

For Mercer University, send to, E. D- Huguenin, Treasurer, Macon, Ga.

For Monroe College, send to, C. H. S. Jackson, Forsyth, Ga.

For Ministerial Education, send to, Rev. B. D. Ragsdale, Macon, Ga.

For Missions, send to, Rev. S. Y. Jameson, Atlanta, Ga.

For Infirm Ministers, send to, Rev. S. Y. Jameson, Atlanta, Ga.

For Orphan's Home, send to, Rev. J. B. Taylor, Atlanta, Ga.

Yours, in Christ,

J. F. Eden, Ch'm. Ex. Com.
W. S. Walker, Sec'y Ex. Com.
T. E. McCutchen,
L. T. Reed.

(The above is the circular that was sent to all the churches.)

How They Do at Lumpkin, Georgia.

LUMPKIN, GA., Feb. 5, 1902.

REV. H. R. BERNARD:

Dear Bro:—I want to throw you a bouquet from this corner of the State, which I want you to publish with the understanding that I am entirely responsible for it; and I hope your modesty will not hide it in a corner. If I live to write your obituary I might say it then, but I prefer to speak now that you are in life.

First of all the Lord has greatly blessed me in my church work during the last half year; He has used me as an humble instrument for the spread of His kingdom in this field, far beyond my fondest expectations. Now of course in this use of means, the Lord saw fit to place me in a position, prior to my coming here, of preparation for that which He has accomplished, and I want to say this, that I verily believe that during the last three years as your pastor and personal friend, you have impressed my life with the value of a great purpose and the greatness of human life, more than any other means of my pastoral education. The dynamic force of your earnestness has been a silent, yet powerful, stimulus, to me in many times of doubt and discouragement. I have often thought of your quiet yet persistent determination to accomplish the best in everything, and I feel, that in my church work, your spirit of dogged optimism will in the future speak in my life for the glory of God. Now I write this, because I want you to feel that in the following resume of practical work, you share with me the consciousness of pride in the results.

Wife and I have been here, in this field, six months; from a church of lethargy, caused by a vacancy in the pastorate for several months, our people have assumed an attitude of organized power for the accomplishment of every good work. Now you want to know how it has been done, as this is the object of your Magazine; Well, first we are a strong believer in the manipulation of committees judiciously appointed for certain and definite work. In our church here, we have six committees as follows: Finance, Visiting, Sunday School, Church, Repair, Music and Decoration. These are all at work, we require a report of each at the regular monthly

conference. During one month the Sunday School committee made sixty visits, while the regular Visiting Committee averages twenty visits a month, (not social visits but in the name of the Master). You cannot compute the aid these committees give a busy pastor, as well as the value of the reflex influence upon the members themselves.

Providentially our choice in the appointment of these committee was good with few exceptions, as nearly every one appointed seemed anxious to work. Of course we tried to use common sense in the appointment of chairmen; for instance, on the Finance Committee we put as chairman the cashier of the bank, whose business qualifies him not only as a financier but also as a methodical leader in this work; as chairman of the Sunday School Committee we appointed an experienced practical Sunday School teacher who enthuses her committee with energy and practical wisdom in dealing with the children.

Again we take a personal interest in, and oversight of, as the pastor each of these committees making them feel our sympathy and co-operation with them, for we believe in being pastor of the whole church, (even of the choir).

Then we have adopted the schedule, that incomparable system of giving, which, until we find something better we must say is the greatest work of H. R. Bernard's life for Georgia Baptists. Instead of giving occasionally or by fits and starts when "the sperit moves 'em" our members now contribute regularly to every object of denominational work; this method, by the way, is an education in itself, for alas, some of our Baptists don't know yet that the Baptist Orphan's Home is not at Decatur.

Again, the pastor makes it a point to get up soon enough on Sunday mornings, and takes his children to Sunday School, and about once a month he preaches a sermon especially for the young people, in which he stresses the value and opportunities of church membership for the young. We believe many churches fail in a discreet encouragement for the development of their young members; the young people's society ought not to do everything in in a church except pass the bread and wine, neither should the pastor and deacons studiously eliminate the boys and girls from every feature of church work, but there should be a conservative concentration of all forces to one common end.

Finally, what about the prayer meetings? as this is a thorn in the flesh to many pastors, we'll give you our plan. We announced some time ago, that we expected the members to assume the leadership of the midweek prayer meetings; for this work we appoint a leader each week and if they can do nothing but read a passage of Scripture and announce the hymns, they'll do that. By this means, otherwise disinterested members became alive to a personal responsibility more or less, and much rough timber assumes shape for future use.

Now Bro. Editor pardon the length of this article, cut out and trim down what you choose, clothe our crude thought with whatever garb you choose, or leave it out altogether and we'll love you still the same. However, let me add, that these plans have worked admirably for the glory of God, and I insist upon you publishing at least the fiirst part of this sketch.

Yours Fraternally,
L. T. Reed, Pastor Lumpkin Church.

(As to the above:—We publish it just as it comes to us, as requested. Bro. Reed was once our pastor, and it seems that he believes that we helped him.

The most we ever did for our worthy young brother, was to give into his hands some "Articles of Work," and a charge to use them. He seems to be doing his best and seems to be succeeding too. We appreciate the bouquet he speaks of throwing us. A bouquet now and then, is relished by us all, and we believe in them. Now if our brother will throw us about $20.00 for as many cash subscribers we will also appreciate that. The fact is $20.00 will do more to pay printers than all the flowers on the commons of Boston.

Let it be understood that this exhortation admits of every wide application—Editor.)

How They do At Grantville, Georgia.

At Grantville, Ga., there is a Baptist church of 50 members, of which our brother G. A. Nunnally is pastor. What is printed below shows how the church is organized and how it proposes to do its work. The plan is according to schedule and comprehends all the work. We congratulate the pastor and the church on the splendid arrangement made for service.

How could it be improved upon? However let us read what here follows:

DIRECTORY OF FIRST BAPTIST CHURCH,
GRANTVILLE, GA.
1902.

Pastor—G. A. Nunnally.
Deacons—T. M. Lester, C. M. Walker.
Clerk and Treasurer—T. E. Zellars.
S. S. Superintendent—W. G. Sadler.
S. S. Organist—Miss Belle Jackson.
Church Organist—Mrs. R. S. Walker.
Times of Meetings—2nd and 4th Lord's Days in each month.

SECRETARIES OF BOARDS.

State Missions—S. Y. Jameson, Atlanta, Ga.
Home Missions—F. C. McConnell, Atlanta, Ga.
Foreign Missions—R. J. Willingham, Richmond, Va.
S. S. Board—J. M. Frost, Nashville, Tenn.
Orphan's Home— J. B. Taylor, Atlanta, Ga.
"Index": { T. P. Bell, Atlanta, Ga. / W. B. J. Graham, Atlanta, Ga.
"Advance"—H. R. Bernard, Athens, Ga.

ON HOSPITALITY, THE SICK AND POOR.

Characteristic—Given to hospitality. Rom. 12:13.

Appreciated—Inasmuch as ye have done it unto one of these ye have done it unto me.—Mat. 25:40.

Opportunity—The poor ye have with you always. Mat. 26:11.

Committee—W. G. Sadler, Mrs. S. E. Meacham, Miss E. B. Zellars.

ON MUSIC, S. S. PERIODICALS, INDEX, ADVANCE.

Needed—As well the singers as the players on instruments shall be there. Psa. 87:7.

Warning—How readest thou. Luke 10:26.

Importance—As a man thinketh in his heart so is he. Prov. 23:7.

Committee—Mrs. Ruth S. Walker, Mrs. S. E. Meacham, Miss Belle Jackson.

ON REPAIRS AND IMPROVEMENTS.

Oversight—They wrought upon the house of the Lord. 2 Kings 12:11.

In Good Order:—So the house of the Lord was perfected. 2 Chron. 8:16.

Committee:—T. E. Zellars, W. J. Butler, J. W. Smith.

ON ORPHANS' HOME.

Good Evidence:—Pure religion ahd undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions. James 1: 27.

Committee:—Miss Jennie Arnold, Miss Almira Spradlin, Miss E. B. Zellars.

(Collection in February.)

ON FOREIGN MISSIONS.

Commandment:—Preach the Gospel to every creature. Mark 16:15.

Committee:—Chas. M. Walker, T. M. Lester, J. K. Polk.

(Collection in April.)

ON STATE MISSIONS.

Testimony:—Ye shall be witnesses unto me in all Judea. Acts 1:8.

Committee:—W G. Saddler, L. F. Ponder, Otis Smith.

(Collection in June.)

ON INDIGENT MINISTERS.)

Fair Dealing:—If they have sown unto you spiritual things, is it a great thing if they shall reap your carnal things? 1 Cor. 9:11.

Committee:—W. S. Rogers, Miss Jennie Arnold, Miss E. B. Zellars.

(Collection in July.)

ON HOME MISSIONS.

National Honor:—Righteousness exalteth a nation, but sin is a reproach to any people. Prov. 14:34.

Committee:—Mrs. S. E. Meacham, T. M. Lester, T. M. Zellars.

(Collection in September.)

ON EDUCATION.

Duty:—Go teach all nations. Mat. 23:19.

Result:—Knowledge shall be increased. Dan. 12:4.

Committee:—W. S. Rogers, Chas. M. Walker, W. G. Saddler.

(Collection in November.)

SUGGESTIONS TO COMMITTEES.

1. Let every member feel the individual obligation as if no other was on the committee.

2. Let each study the work assigned to the committee and become enthusiastic in the prosecution of the work.

3. Write to the Secretaries and get information and impart the same to all the members of the church.

4. Try to get a contribution in service or in money from every member for every interest you represent.

5. Work for your cause in the time allotted to it in the schedule.

6. Be prayerful in prosecuting the work, be careful and considerate in presenting its claims and be prompt and cheerful in making report of the work done.

7. Whatsoever thy hand findeth to do, do it with thy might, (Eccl. 9:10) and whatsoever ye do in word or deed, do all in the name of the Lord Jesus. (Col. 3:17.

NOTE:—In the above we have the phrase, "Indigent Ministers." It would be better for this to be written "Indignant Ministers"—better still, though, to write "Infirm Ministers" or Ministerial Relief Fund."

How to Improve the Prayer Meeting.

"It is impossible to over-estimate the value of the prayer-meeting, as it stands related to the life and usefulness of the church of Christ" is a statement made by Rev. Lewis O. Thompson, which every pastor will endorse. The weekly prayer-meeting is the pulse of the church. Given a live prayer-meeting and you will have a church with spiritual life and power. Neglect the prayer-meeting, let it lack in interest and life, and the church will be spiritually cold and dead. Here is a description of a prayer-meeting. Have you ever seen anything that answers to it? The number present ranged from fifteen to twenty-five, and most of them were female members, one old class-leader and three stewards, with the young brother who everybody says is "called to preach," this is the "crowd." The leader, most likely the pastor, occupies most of the hour in cold doctrinal remarks, and then observes, as he had been doing just at this moment for months, if not for years: "Brethren, the meeting is now open." He waits about a minute; there is no response, and he says, "Brethren, don't wait one for another; occupy the time, brethren!" Another solemn pause, until finally the class-leader takes pity on the leader of the meeting, and makes a

few forced and uninteresting remarks. He is followed by the young brother, who has been "called to preach." Another painful pause, and the pastor calls on the class leader to pray. Another doleful song is sung, and the prayer-meeting is over. Oh! how cold such a meeting is!—cold enough to freeze up any longings to be a Christian in the breast of a sinner who might have chanced to happen in. Dr. Thompson calls such a meeting a "spiritual refrigerator."

Our prayer-meeting is not what it ought to be:—how can we improve it?

(1). Find out its faults. See what it lacks. Invite all to send to the pastor, in writing, their honest opinion as to how the service can be improved, and that, too, without signing their names. This will call forth a frank expression of opinion without subjecting any one to the charge of fault-finding. Let these notes be read in the next meeting by the pastor, or, better still, by different people who feel that they cannot speak or pray in public. Follow the reading of the written opinions by a discussion of the subject, and earnest prayer, and then invite all who, in view of what has been said, will endeavor to do what they can to improve the meeting, to rise. "Surely, such a service cannot fail," says the "World Christian," from which these suggestions are taken, to put new life into any prayer-meeting which has fallen into ruts. A discussion of the subject without the anonymous opinions often fails, because people are afraid of hurting some one's feelings, whereas, at times the truth should be spoken, even if individuals suffer."

(2). Have a definite object. Many meetings fail at this point. They have no carefully selected subject. Many a so-called prayer-meeting is no prayer-meeting at all, but is all talk,—often the same talk people have heard many times before,—and it is no wonder that they are dull and powerless. The object of these gatherings of the church should be to gain spiritual strength, and prayer is the grand channel through which this strength can be received; therefore, make the hour full of prayer,—short prayers, earnest, simple prayers, but have a number of them.

There should be plenty of singing,—not an entire hymn, but a verse thrown in between the prayers and remarks. If the organ is used at all, do not let precious time be occupied by playing the melody all through, or by interludes, which

are always a serious infliction on the people. Above all, insist that the remarks be brief,—not more than three minutes,—and if the brother is burdened to say more, let him keep it carefully for another time. Three minutes is long enough for the utterances of one thought, and this is all that any one person should give in a meeting of only one hours duration.

(3). Let it be understood that the prayer-meeting is the people's meeting. The Sabbath is the day for the ministration of the pastor. If it is not wise for the people to conduct the services on Sunday, neither is it wise for the pastor to monopolize the exercises of the week-day meeting.

Let one Wednesday evening (if this is "prayer-meeting night," as it is termed in the South), be given to the Sunday-school superintendent. He is the leader. The Sunday-school and its all-important work is the theme. Thn leader magnifies this work. The prayers are all specially for God's blessings upon the teachers and their classes, the superintendent and his work. This is the time for the superintendent to secure teachers, for the teacher, who has been deeply concerned for the salvation of a member of his class, to bring the pupil to decide for Christ. The meeting closes by a proposition by the superintendent to the teachers to join him at the altar in a reconsecration of themselves to their work, and in praying for a fresh baptism of the Spirit for service.

Another Wednesday evening service might be given over the "official board." The meeting is led by the chairman or elder. The leader reads selections from God's Word concerning the work of those who "serve tables," and the duties enjoined upon them. Brief talks are made by the older stewards or deacons. The prayers are all specially that God's blessing may rest upon the officers of the church, and that they may be given Divine help in their delicate and difficult work.

The next prayer-meeting service might be conducted by the president of the Young People's Society or Christian Endeavor, or Epworth League.

It will thus become the means for awakening spiritual emotion, bringing the workers face to face with God and kindling the fires of devotion until the altar is all ablaze with the sacrifice of willing hearts; until every one is ready to say, "O, God, Thy will be done." Is it not the true object of the prayer-meeting to bring every soul to the point where it is willing to do its duty, so that decisions may be made and results may be secured right then and there?—EXCHANGE.

The Church at Work.

The whole church at work mean the whole world soon saved.

The object of such work is "to give the church that unity of impression through its activeness that already exist through its faith."

The motive for such work is human want. Thank God the Christian church confronts no sleek and well-filled universe; it stares out into vacancy.

I am sometimes asked, how to get people to do church work. I reply, "Ask them." Ask a definite thing of even the average church member, and it will be hard for him to refuse, if in his power.

In the last five years I have personally asked over two hundred persons to be Christians without refusal. Dozens of church members in Winsted on request have spoken to the unconverted.—Rev. H. N. Kinney.

Lines of Work For Women.

I happen to know a young lady in my city, who is a very sweet singer and player, and she devotes an hour and a half every week to go to our almshouse to sing and play to the inmates. She sings spiritual pieces, only, of course, and I know she would do almost anything rather than miss going there that afternoon, because she knows she will be looked for and longed for by the men and women who are there.—A Sampson.

As to what Christian women can do, I want to say that some Christian women of our city have been writing letters to the patients in the hospitals and to the prisoners in our jail and in the State Prison. I have been to these ladies to find out what the results have been, and I have found that the prisoners keep the letters, and some of them have pasted them on their walls, and the officers have told me that they read them over and over.

I want to speak another word to the Christian teachers, and that is, find out the birthday of your scholars and write to them on their birthdays and give them some pretty text cards. That is a simple way of working for Christ, and it is one of the good ways.—H. J. Gillette.

Some Sunday School Hows Of Special Interest to Pastors.

HOW CAN WE INCREASE THE ATTENDANCE OF OUR SUNDAY SCHOOL?

1. Send the teachers two by two to canvass your territory by districts.

2. Stimulate the children to bring new scholars by some honors.

3. Have public quarterly reviews or exercises Sunday evenings.

4. Make your Sunday School attractive, and the Sunday School session the happiest hour of the week.

HOW CAN A TEACHER'S MEETING BE MADE A SUCCESS?

1. By changing the leaders, always getting good ones.

2. By having papers of interest read by one of the teachers, announcing the same the Sunday before.

3. By having it Friday night and letting nothing interfere.

WHAT IS THE BEST WAY TO SECURE PROMPT ATTENDANCE?

1. Begin on time always. Adopt the Banner or Star class plan.

2. Close the doors until after the prayer, and call the roll. Turn the late card.

3. Have the teachers on time.

OUGHT THE SUNDAY SCHOOL TO EXPECT SOULS SAVED AT EACH SESSION?

Yes. The church receives its greatest number of new members from the Sunday School. The child should be converted and grow up into the church, and then have to withdraw from the church as they go into paths of sin, instead of the common thought that our children must go to the bad, and then be redeemed from sin and brought into the church.

The Pastor's Wife.

Who can doubt that she is the first lady of the parish? If the pastor was a wise man when he accepted the charge of the church, he offered himself to the best woman in the land. And when he led her to his home she felt like a queen, for at a glance she saw a sphere in which she could put to service every gift that God has bestowed upon her. I am writing no imaginary sketch, but simply taking the picture of a real life. Her presence in the meeting of the aid society was held as a

fresh beam of sunlight. She was unanimously elected as president, and she, as well as the elder members, was surprised at the clearness of her judgement and the graceful manner in which the business was disposed of, for she discovered at once how the training of home and the school had made a woman of the happy girl.

As a hostess she welcomed everybody in season and out of season. The poor felt rich when they felt her presence, and the rich often saw the deep meaning of the Lord's words when he blessed the poor in spirit.

With increasing demand on her time and love, she was not less the companion of the preacher. He often found that her common sense was superior to his learning, and not a few simplehearted inquirers were brought to Christ by the sweetly spoken messages which her heart dictated. She anticipated his trials and perplexities, and welcomed him from his daily calls with a smile that was kindled in the closet.

True, the church had not given her a call, nor voted her a salary, but she knew whither the Holy Spirit had sent her, and the church felt that it was enriched by her presence. There are blessings that consecrated money will secure. Riches were not possessed at the manse, but the poor, the home missionary and the toilers in distant lands were never forgotton. The widow's cruse never was empty. Faith answered every wish of the dear woman's heart. Hers was a relatson of love to the pastor. They were equal partners in all that God gave them.

Yes, sorrow came in God's good time. Deep shadows fell upon the manse; but there was no need of mourning and retirement. God's will was the true woman's will, and the pastor, as he watched the queen of his heart, felt more than ever like a king. The humble cot still welcomed her voice and the church felt the inspiration of her presence, for her's was a life and a daily sacrifice. Forty years of sunshine had followed the pastor when he discovered a shadow in his pathway. With a fastbeating heart he talked to her of death. But it was not an unpleasant theme to her. Eye and lip seemed to grow eloquent as she contemplated the glory beyond the river. As earth retreated and heaven approached, she fell asleep in Jesus. A hundred girls gathered around the peaceful form to thank God for the sweet incense of her life, while the lonely pastor is still conscious of the power of her consecrated life.—EXCHANGE.

A Good Plan.

It is an established fact that many of our dear brethren and sisters do not help in paying the expenses of the church to which they belong. There are many others who help but very little and try to justify meager assistance with a claim to poverty. We wish to submit and recommend to all farmers, who are Christians, a plan by which they can more than double their usefulness to the church with such little effort that none, be he ever so stingy, would feel that he had robbed himself or family in paying what he owes to the Lord's cause. The plan is this: Let each farmer in arranging his farm for this year, set aside one or one-half acre to be planted, fertilized and cultivated along with the balance and proceeds to be gathered and given to his church to be distributed, according to his own choice, to the different departments of church expenses.

It would be a very easy matter for each farmer to cultivate at least a half acre to the plow, for this purpose, and then he would feel good in the enjoyment of the fact that he and his Lord were partners in business. He would also be much rejoiced, at the end of the year, to find that he had given much more than ever before, and given it much more easily, from the fact that he never considered the product of that ground his own.

There is not a country church of any size membership that could not support the pastor, pay all necessary incidental expenses and contribute to missions, if the members would unite on this plan and go at it with good heart.

God will always bless us in our honest undertakings for His cause.

Dear reader, if you are a farmer, consider this plan and adopt it in your business this year. In this plan you will be dependent on the crop you gather for what you may be able to do. If you gather much you can give much. If you gather lttle you give little. We would be glad if every one to whom this plan commends itself would write us of their intention to work under it. Let us hear from you brethren.—Communicator.

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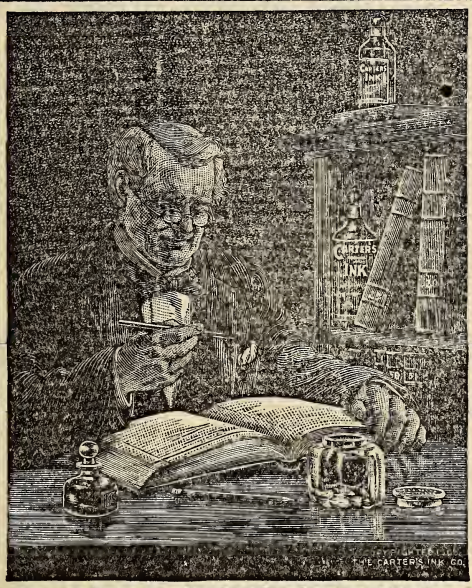

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